

A

MAN'S

RANSOM





The Hampton Institute.

FOR centuries the white race has oppressed and wronged the black race and the Indian. Now, at last, it is striving to make amends.

Hampton Institute, with its academic halls, its mills and workshops, is a practical expression of this higher and nobler effort.

Its work is to ransom the Indian and the Negro from ignorance and idleness and make them self-supporting and law-abiding citizens.

Buy and read "Twenty-two Years' Work at Hampton."

"It was a good thing for this cause that a year ago I was 'knocked out' by a stroke of paralysis, if it all shall lead to getting this School on a solid basis."—Extract from a private letter from General Armstrong.

The Armstrong Association.

THE ARMSTRONG ASSOCIATION is formed in aid of Hampton Institute, to organize and extend public interest in its important work. In adopting General Armstrong's name it starts at once with the strongest element of personal enthusiasm. Already numbering 500, it should reach at least 5,000. Inaugurated in New York, it will be made national, and should prove a bond of sympathy between the North and South.

WE WANT YOU.

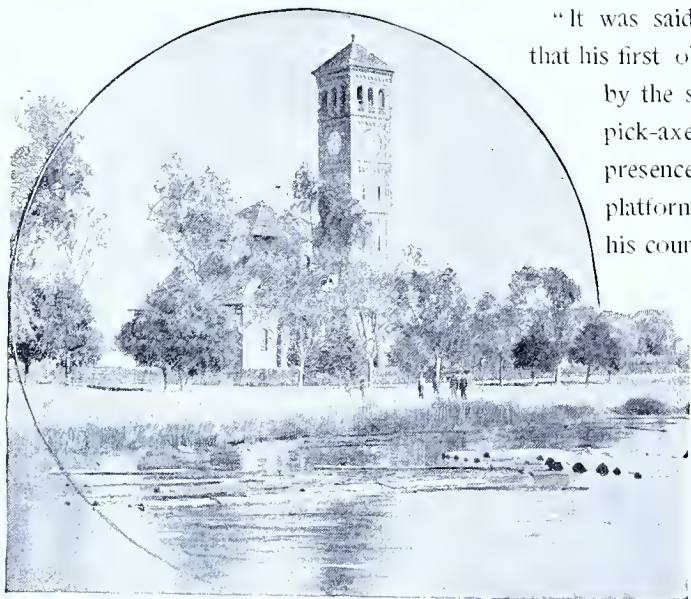
WHAT IT MEANS TO JOIN THE ARMSTRONG ASSOCIATION. *It is to give your name, your sympathy, and your influence in aid of Hampton: a yearly subscription of whatever amount you feel justified in giving, from one dollar upward.—to vary or cease at your convenience.*



General Samuel C. Armstrong.

Edward Everett Hale on General Armstrong.

“**I** THINK that General Armstrong has done more in the problem of reconstruction than any man before the country. I like to say that, and we might say much more. He has committed himself to the business of reconstruction in a practical way, *and it is our business to see his work through.*”



Memorial Church, from Hampton River.

“It was said of the Duke of Wellington that his first object was to help his country, by the sword, if necessary, or by the pick-axe, if necessary. He whose presence is almost as visible on this platform as if he were here has helped his country literally by the sword, and almost as literally by the pick-axe: for he has broken up the crusts of two races, hardened by generations, and has let in the light of seed-time and of harvest.”
—*Samuel Eliot, LL.D., at the Old South Meeting-House, Dec. 15, 1891.*

“TO a young man just emerging from slavery and entering into the pure, strong, unselfish influence of General Armstrong’s personality, as it was my privilege with hundreds of others to do, there came all at once a new idea of the possibilities and opportunities of life that it is hard for most of this audience to appreciate. . . . When, engaged in our own work in the South, we have become discouraged by reason of the many difficulties by which we have been surrounded, it has been the mental picture of General Armstrong that has given us strength to go on and conquer. When we have been inclined to yield to selfish thoughts and live for ourselves, it has been the vision of General Armstrong, who lived only for others, that has made us ashamed of our selfishness; and when we have been inclined to grow inactive and indifferent, we have thought of General Armstrong, who never rested day or night, winter or summer, and this has given us new zeal and activity. General Armstrong has actually worn away his life, not for his own cause, or for Hampton’s cause, but for the nation’s cause, your cause and my cause. The question which comes to each of us with renewed emphasis, as the hero lies prostrate, is, What will we give of our service and substance, that his work may continue and be perpetual?”—*Booker T. Washington, at the Old South Meeting-House.*



In the Printing Office.

“The young man bearing the honored name of the Father of his Country, who came, in the school’s early days, to Hampton, with but fifty cents in his pocket, in search of the opportunity to earn his education which it offered, and who has since founded the remarkable school at Tuskegee, Alabama, has built Hampton’s proudest monument.”—*General J. F. B. Marshall.*

Phillips Brooks, at the Old South, December, 1891.

“ NE has had the feeling during this hour that we have been a company of friends gathered in the presence—though the unseen presence—of one whom we profoundly love, deeply trust, and to whom we would gladly speak a word of sympathy. We have talked about General Armstrong and about Hampton, about the man and the work. Never were the man and the work so completely identical with one another. It is impossible to think of one apart from the other. Therefore, every word that has been said to-day about the great institution with which he is forever identified has brought our thoughts back to him, and deepened and intensified that affection with which we think of him.

I am anxious that this should be not simply a meeting filled with a sense of pity for General Armstrong. If there is any man in this country to be congratulated upon the life which he has lived and the work which he has done, it is he who is to-day incapacitated for that work by sickness. Think what his privilege has been! Think what he has done! It has been given to him to lay a firmer grasp upon the problem which specially confronts our country than any other man. We have all been tending, in the study of this problem, to the thought that the key to it lies in education. General Armstrong is the man who has distinctly applied that key. He is the man who has proved that which we believe. He has done the thing which we have been talking about.

Secondly, he has given a voice to that dumb race. He has set free a power which was imprisoned within the circumstances, and therefore in the whole condition, of that race. The emancipation was not complete: he has carried it far toward its completion. He has been a later Garrison, a later Lincoln, carrying far forward the work the old emancipators began.

Then think what he has done, thirdly. He has touched the fountains of generosity in stingy men. He has taught men the glory and the happiness of being stewards of the Lord. He has made men feel as they never dreamed of feeling. Such has been the power of his speech that the frozen streams have melted and the currents have flowed joyously, singing as they went, and men have thanked him for teaching them to be generous.

Then, again, is there anything better given to a man than to have one special, distinct thing, just as clear as daylight, in which some universal principle may be involved, and to find its application? Is there anything better than to strike down to some of the great currents in human life, and say to them, “Spring up here”? Lives fail because they have so many things

to do that they cannot associate themselves with general principles, or because they are so bound up in vague principles that they find no special thing to do. But to find the special thing to do, to think you are giving utterance to universal principles by which all good manifests itself,—there is nothing better than that. So I was not surprised when I heard one day that General Armstrong had said that he had come nearer to accomplishing the ideal of his life than was given to almost any man.

We should then give to General Armstrong our profound congratulations. Let us tell him how we rejoice with him. And, if it be so that from the door of the great mystery into which it seemed he was just going to enter God has called him back to live a little longer and work a little more, let us not come merely with pity to console him by the contributions that we can make, but let us offer him our hearts, our hands, and our purses, and beg him to give us the privilege of sharing with him the life which God has given back to him."

He being dead yet speaketh.



Spahananadaka (Wild Rose), a Hampton Student.

“**Y**OU think that General Armstrong has conducted but one process of education? No: he has had three processes going on. One has been for the Negro and the Indian; another the education of the white men of the South. But he has had to do something more. He has had to educate the people of the North into confidence and faith in his work.



In the Girls' Garden.

The first process, the education of the Negro and the Indian, must and will go on. The education of the Southern man is also going on. But is it not time that the education of the North was finished? It will not be finished until the endowment of Hampton is complete.”—*Rev. Samuel J. Barrows.*

“**I**F Hampton did not exist, and we were asked to suggest an institution that would do the greatest good in our country, we might set about establishing something *like* Hampton.” —*Rev. Edward G. Porter.*



In the Class-room.

“**W**HAT a creator of manhood General Armstrong has been! Do we not realize afresh what the power of a master-mind, the power of a great character, is? General Armstrong has put soul where there was no soul, life where there was no life, power where there was no power.” —*Rev. George A. Gordon.*

Words of Whittier.

“**H**E wrote one day: ‘If you go to Richmond, why don’t you visit Hampton and Old Point Comfort, where that Christian knight and latter-day Galahad, General Armstrong, is making his holy experiment? I think it would be worth your while.’ General Armstrong and his brave work in founding and maintaining the Hampton School for the education, at first, of the colored people alone, and finally for the Indians also, was one of the near and living interests of Whittier’s life. Often and often in his letters do we find references to the subject; either he regrets having to miss seeing the General upon one of his northern trips, or he rejoices in falling in with some of the teachers at Asquam Lake or elsewhere, or his note is jubilant over some new gift which will make the General’s work for the year less difficult. Once he writes: ‘I am grieved to hear of General Armstrong’s illness. I am not surprised at it. He has been working in his noble cause beyond any mortal man’s strength. He must have a rest if it is possible for him, and his friends must now keep up the school by redoubled efforts. Ah me! there is so much

to be done in this world! I wish I were younger or a millionaire.’ And yet again: ‘I had the pleasure of sending General Armstrong at Christmas, with my annual subscription, one thousand dollars which a friend placed in my hand. I wish our friend could be relieved from the task of raising money by a hundred such donations.’”—*Mrs. James T. Fields’s Notes on Whittier.*



Whittier Preparatory School, Hampton.

What Money will do at the Hampton Institute.

\$100,000	{ Will endow a Library, to be called by the name of the giver. Will endow the School Farm.
\$50,000	Will endow a Blacksmith and Wheelwright Shop, or a Printing Office.
\$25,000	Will endow a School of Dressmaking, or a Paint Shop.
\$10,000	Will yield the Salary of a Teacher.
\$5,000	Will endow an Alcove in a Library.
\$1,000	Will endow { A Forge. A Lathe. A Carpenter's Bench.
\$500	Will supply a Piano.
\$70	Will educate a student for one year.
\$30	{ Will give a male student one year's training as Mechanic or Farmer. Will give one year's training in Dressmaking or Domestic Service.
\$30,000	Will give Hampton a perfect system of drainage. This is urgently needed. One Boston friend has promised \$5,000 for this purpose. Can the balance not be raised at once?

Contributions for the endowment fund or for any special purpose may be sent to
Rev. H. B. Frissell, Vice-Principal of the Hampton Institute, Hampton, Virginia.

“THE present efficient force of officers and teachers could manage successfully every department of the school, should its head be taken away. In twenty-two years it has attained a life of its own. It would be poor organization and development that would not, in that time, have reached this point. It might once have been, but is not now, run by ‘one-man’ power. The change will come and the school will be ready for it.”—*General Armstrong*.

*Illustrations loaned by the New England Magazine —
from an article on “General Armstrong
and the Hampton Institute” June 1892.*